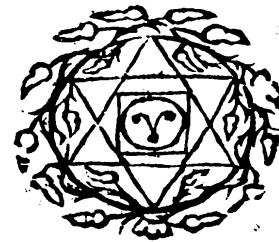


A
Breviary of *ALCHEMY*;
OR A
COMMENTARY

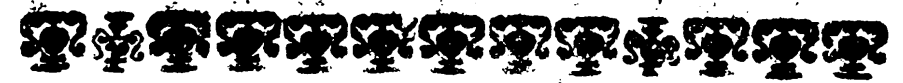
UPON ^{1033.}18
Sir *GEORGE RIPLEY*'S
RECAPITULATION:

BEING
A Paraphrastical Epitome
of his Twelve GATES.

Written by
Æyrenæus Philalethes ANGLUS,
COSMOPOLITA.



L O N D O N,
Printed for *William Cooper* at the *Fellican*
in *Little Britain*. MDCLXXVIII.



Sir George Ripley's RECAPITULATION.

I.

FOR to bring this Treatise to a final
end;

And briefly here to conclude these secrets
all:

Diligently look thou, and to thy Figure at-
tend,

Which doth in it contain these secrets great
and small:

And if thou it conceive, both Theoretical and
Practical,

By Figures and Colours, and by Scripture
plain,

Which wittily conceived, thou mayest not
work in vain.

II.

Consider first the Latitude of this precious
Stone,

Beginning in the first side noted in the West,
Where the red Man, and white Woman be
made one,

2 Sir G. Ripley's Recapitulation.
*Sponſed with the Spirit of life to live in love
and reſt :
Earth and water equally proportion'd, that
is beſt ;
And one of the Earth is good, and of the
Spirit Three,
Which Twelve to Four alſo of the Earth may
be.*

III.

*Three of the Wiſe, and one of the Man thou
muſt take ;
And the leſs of the Spirit there is in this
Diſponſation,
The rather thy Calcination for certain ſhalt
thou make :
Then forth into the North proceed by obſcu-
ration
Of the red man and his white Wiſe called
Eclypſation ;
Loſing them, and altering them betwixt
Winter and Vere,
Into Water turning Earth, dark, and no-
thing clear.*

IV.

*From thence by Colours many one into the
Eaſt aſcend,
Then ſhall the Moon be full, appearing by
day-light :*

Then

Sir G. Ripley's Recapitulation. 3
*Then is ſhe paſſed Purgatory, and her courſe
at an end :
There is the up-riſing of the Sun appearing
white and bright ;
There is Summer after Vere, and Day after
Night :
Then Earth and Water which were black,
be turned into Air,
And Clouds of darkneſs over-blown, and all
appeareth fair.*

V.

*And as in the Weſt was the beginning of thy
practice,
And the North the perfect mean of profound
alteration :
So in the Eaſt after them is the beginning
of ſpeculation.
But of this courſe up in the South the Sun
maketh conſummation.
There be the Elements turned into Fire by
Circulation.
Then to win to thy deſire, thou needſt not
be in doubt,
For the Wheel of our Philoſophy thou haſt
turn'd about.*

A 3

VI.

VI.

*But yet about again 2 times turn thy wheel,
In which be comprehended all the secrets of
our Philosophy
In Chapters Twelve, made plain to thee, if
thou conceive them well;
And all the secrets by and by of our lower
Astronomy,
How thou shalt Calcine Bodies, perfect, dis-
solve, divide, and putrifie,
With perfect knowledg of all the Poles which
in our Heaven been
Shining with Colours inexplicable, never
were gayer seen.*

VII.

*And this one secret conclusion know with-
out fail,
Our Red Man teyneth not, nor his Wife,
until they teyned be;
Therefore if thou list thy self by this craft to
avail,
The Altitude of the Bodies hide, and shew
out their profundity,
In every of thy Materials destroying the first
Quality,*

And

*Sir G. Ripley's Recapitulation. 5
And secondary Qualities more glorious in
them repair anon;
And in one Glass, with one Reg'ment Four
Natures turn to One.*

VIII.

*Pale and black with false Citrine, imperfect
White and Red,
The Peacock's Feathers in Colours gay, the
Rainbow, which shall over-go
The spotted Panther, the Lyon green, the
Crow's Bill blew as Lead;
These shall appear before the perfect White,
and many other moe
Colours; And after the perfect white, gray
and false Citrine also:
And after these, then shall appear the bloody
red invariable;
Then hast thou a Medicine of the third or-
der of his own kind multiplicable.*

IX.

*Thou must divide thy white Elixir into parts
Two,
Before thou Rubifie, and into Glasses Two
let them be done,
If thou wilt have the Elixirs for Sun and
Moon, so do,*

A 4

With

6 Sir G. Ripley's Recapitulation.

*With Mercury then them multiply unto
great quantity soon :*

*And if thou hadst not at the beginning e-
nough to fill a Spoon,*

*Yet thou mayst them so multiply, both the
White, and the Red,*

*That if thou liv'st a Thousand Years, they
will stand thee in stead.*

X.

*Have thou recourse unto thy Wheel therefore,
I counsel thee,*

*And study him well to know in each Chap-
ter truly ;*

*Meddle with no Fantastical Multipliers ;
but let them be,*

*Which will thee flatter, and falsely say they
are cunning in Philosophy :*

*Do as I bid thee, then dissolve those fore-
said Bases wittily,*

*And turn them into perfect Oyls with our
true Water ardent*

*By Circulation, that must be done accord-
ing to our intent.*

XI.

*These Oyls will fix crude Mercury, and
convert Bodies all*

Into

Sir G. Ripley's Recapitulation. 7

*Into perfect Sol and Lune when thou shalt
make Projection :*

*That Oyl Substance pure & fixt, Reymond
Lully did call*

*His Basilisk, of which he never made so
plain detection :*

*Pray for me to God, that I may be one of
his Election ;*

*And that he will for one of his at Dooms-
day me ken,*

*And grant me in his Bliss to Reign with
him for ever, Amen.*

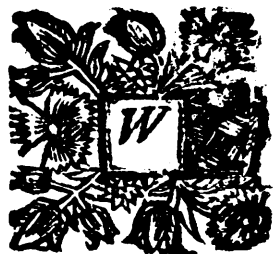
A



A Breviary of *Alchemy*;
 O R A
 COMMENTARY
 UPON
 Sir GEORGE RIPLEY'S
 RECAPITULATION:
 BEING A
 Paraphrastical Epitome of his XII Gates.

Stanza I. Position I.

That the Art is most certainly true.



*Hich wittily conceiv'd, thou
 mayest not Work in vain.
 Whence observe the Truth
 and Certainty of the Art;
 so Father Hermes, It is true
 (saith he,) without falshood,
 certain, and most true; That which is above,
 is like that which is beneath; and that
 which*

A Breviary of Alchemy. 9

*which is beneath, is like that which is above,
 to bring about the Miracles of one thing.
 So Trevisan, Flammel, Dionys. Zachary,
 and others, affirm upon their own Expe-
 rience: And so this our Author in his
 Epistle to King Edward; his Conclusion
 of the Admonition concerning errone-
 ous Experiments, and other places of these
 his Twelve Gates, that I need not enlarge
 on this Subject.*

Stanza II. Position II.

Our Work is made of Three Principles.

*Where the Red Man and the White Wo-
 man are made one, &c. Thence it is
 evident, that our Operations are made of
 Three Principles, yet of one Essence; the
 Red Man, the White Wife, and the Spirit
 of Life: By the latter, the two former
 are Espoused or made One. This is that
 which Trevisan calls his One Root, and
 Two Mercurial Substances, crude at their
 taking, and extracted out of their Mine-
 ra's: This our Author else-where calls
 his Trinity and Unity; the Trinity respect-
 ing the Substances as they are severall;
 the*

the *Unity* respecting their Essence, which is intirely Homogenial; Therefore it is added, that they live in love and rest without repugnancy, which could not be were they not Essentially and Radically the same; For likeness of Nature is the Cause of Love, and Oneness of Essence the true ground of Union; among different Substances can only be expected Confusion, if not Destruction.

Position III.

Three Substances make only Two Natures, Earth and Water.

E*Arth and Water equally proportion'd, that is best.* Here it is evident, that these Three Substances make up but Two Natures of *Earth* and *Water*: The Man and Wife are both Bodies or Earths; the one fixed and ripe; the other Volatile and unripe, and by Mixture make a brittle black Hermaphroditical Body or Earth called the *Philosophers Lead*, as *Ripley* in his *Preface* expresseth it. The *White Woman*, or Female, is otherwise called the *Moon* by all Philosophers; and by this Author

Author in his *Doctrine of Proportions*; *One of the Sun, and Two of the Moon, till altogether like Pap be done.*

Position IV.

From equal Pondus of Earth and Water, Three of Water to One of the Earth is good, but equal is best.

T*Hen make the Mercury Four to the Sun, Two to the Moon, &c. as it should be in Figure of the Trinity.* And so we come to take notice of the Doctrine of Proportion between the Earth and Water, equal that is best; the same saith our Author in his Chapter of *Calcination*. *This is the surest and best proportion, speaking of equal Pondus of Earth and Water; and gives the Reason, because Solution will be sooner made, viz.*

The more thy Earth, the less thy Water be, The sooner and better Solution shalt thou see.

And here he affirms the same of *Calcination*, which goes before *Solution*. Yet Three of the Water to One of the Earth, will do well, lest the Tincture should not have

have room to be sufficiently dilated in the Water, and the Body opened by it; and this is the *Pondus* of *Roger Bacon*, which requires a longer time before the quick be kil'd; and by consequence, the reviving of the dead must be longer in doing; For *Calcination* is nothing else, but a killing the moist with the dry; till which be done, there is no reviving of the dry by the moist, but they have one and the same Operation and Period of time; for one dies not, but the other revives: nor doth the *Dragon* die, but with its Sister.

Position V.

The White Wife in the first Conjunction is to be Three to One of the Red Man.

TFree of the Wife, and one of the Man thou take, &c. From the *Pondus* between the *Earth* and *Water*, come we to view the Proportion between the *Man* and his *Wife*; Here the *Pondus* is laid down Three to One, and so there are Four parts of *Earth* to Four of *Water*, or more, until Twelve; that is, Three of *Water* to One of the *Earth*. This also is clear

clear from the Chapter of *Conjunction*, where the *Woman* is allow'd 15 Veins to 5 of the *Man*, as to the Act of their Fecundity. which is interpreted of the first *Conjunction* by himself, that the *Man* must have but 3 of *Water*, and his *Wife* 9, which is 12 of *Water* to 4 of the *Earth*; by which it is evident, that the *Woman* is to exceed her *Husband* in a three-fold Proportion.

Or Two to One after Reymund: Or Four to One according to Alanus; but Three to One is best.

However, in *Reymund's Doctrine of Proportions* cited by our Author in his *Gate of Calcination*, One of the *Sun* is joyn'd with Two of the *Moon*, which make Three of the Body; and to these are added Four of *Mercury*, which is One more of the Spiritual than of the Corporal part; and this the Author compares to *Trinity* and *Unity*, both are good; Yea, and *Alanus* prescribes Four parts to One, which may be done, but Three to One is best and equal *Pondus* of *Spirit* and *Life*, for compleating of the Marriage between this Royal Pair, the *Sun* the *Husband*, and the *Moon* the *Wife*: Of this speaks this Author

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Author in his *Gate of Solution*; One in Gender they be, but in Number not so; The Father is the *Sun*, and the *Moon* the Mother, the Mover is *Mercury*.

This Compound according to its various Considerations, hath many Relations, and as many Denominations; *Sun* and *Moon*, *Man* and *Wife*, *Body*, *Soul* and *Spirit*, *Earth* and *Water*, *Sister* and *Brother*, *Mother* and *Son*, with many others; but its Proper Name is *Magnesia*.

Quest. *What is the Red Man? what his White Wife? What the Spirit of Life?*

It may be here questioned, what this *Red Man* is? what his *White Wife*? and what the *Spirit of Life*? for that is the only knot in understanding the Writings of Philosophers, whose various Expressions, and seeming Contradictions herein, do obscure the Art wonderfully: Yet however they seem to differ in their Writings, they mean all one thing, if well or rightly understood.

Answer 1st. *What the Red Man is?*

The *Red Man* betokens the perfect Body of the *Sun*, or his Shadow the *Moon*; For *Lune* the *Body*, which is one of the Seven, is a Male, and a perfect Body,

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dy, and fixed, only wants a little Digestion; and therefore the Red is hid under its visible White, as White is hid under the visible Red of *Sol*: Therefore our Author in his Work of *Albification*, saith, that the Sun appeareth White and Bright: And *Trevisan* saith, our King, who is clothed in Garments of pure Gold, after he is once in the Bath, appears no more till after *one hundred and thirty days*; and then he appears White, and wonderfully bright and shining. And an old Philosopher saith, *Honour our King at his return from the East in Glory and admirable bright whiteness*. Therefore saith *Artefius*, *Our Water is of kin to the perfect Bodies, to the Sun, and to the Moon; but more to the Sun then to the Moon*; (Note this well.) And in all his Books he joyns the Sun and Moon the perfect Bodies Gold and Silver for the work. So doth *Ripley*, and so all Philosophers; by which it is evident, that either of the perfect Metals or Luminaries with our *Aqua Vita*, will compleat the work; as *Arnold* expressly saith in his *Questions & Answers to Boniface*; and *Jodocus Gre-*
B
verus

verus in his Treatise, confirms the same in these words; *If so be (saith he) thou be so poor that thou canst not take Gold, then take so much Silver; yet Gold is the better, as being nearer of kin to our Water and Mercury.*

Answer 2. *What is the White Wife?*

Secondly, The *White Wife*, otherwise called the *Moon*, is a Female; it is a Coagulated *Mercury*, but not fixt: A spiritual Body, fluxible in nature of a Body, yet Volatile, in nature of a Spirit; It is called therefore *Mercury of the Philosophers*; Our *Green Lyon*; Our immature or unripe *Gold*: It is *Pontanus's Fire*, *Artephius's middle substance*, clear like pure Silver, which ought to receive the Tinctures of the Sun and Moon, his sharp *Vineger*, his *Antimonial-Saturnine-Mercurial Argent Vive*, without which *Laton* cannot be whitened; of which an old Philosopher saith, whiten the red *Laton*, by a white, tepid, and suffocated Water; of which testimony *Trevisanus* affirms, that nothing could be said better or clearer. This is that which is intimated in the Vision of *Aristlaus*, who found a People that were Married, yet had no Children, because

cause they married two Males together: Such are they who mix *Sol* and *Lune*, both Corporal and fixt together, whom the Spirit will never revive, because there is not conjugal Love. Joyn therefore *Gabritius* to his beloved Sister *Beya*, which is a tender Damsel, and straight-way *Gabritius* will die; that is, will lose what he was; and from that place where he appeared to have lost what he was, he shall appear what he was not before.

Ans. 3. *What is the Spirit of Life?*

Thirdly, The *Spirit of Life* is *Mercury*; The Mover saith this Author is *Mercury*, with which the Stone is to be multiplied when it is made: And it must be true *Mineral Mercury*, without any forreign mixture, as *Arnold* resolves expressly in his Answer to *Boniface*: And so *Ripley* saith, some can multiply *Mercury* with *Saturn*, and other substances, which we desire; Distil it therefore till it be clean, &c. It moreover must have all the proportions of *Mercury* its ponderosity, otherwise it could not be Metalline; its Humidity, otherwise the Feminine *Sperm* would be deficient, and its siccity, not to wet the

hand; which it can no sooner lose by Corrosives or otherwise; but it straightway loseth its first Mineral Proportion, and so is no longer an Ingredient of our true Tincture.

Position VI.

As the West Latitude is the entrance, so in the North is the first alteration.

Proceed then forth to the North by obscuration, &c. Loosing them, and altering them, &c. The Materials being found, and mixt according to the Proportions taught before, is called the *West Latitude*; because in it the Sun sets, and afterwards appears no more in his Red Robes, till he first be cloathed with a White glittering Robe, and be Crowned with a very bright Oriental Diadem. Now the progress into the North, is a discovery of the Profundity of the Stone, and is compared to the Winter, which is in the North, (chiefly) long, tedious, cold and slabbery; so will it be in this Work; the Signs are *Capricorn, Pisces, and Aquarius*; In this there is

is a retrogradation of *Sol* into its first matter, in which alteration the old Form dies, the Matter rots and putrifies; and is after renewed in the East.

This Operation (saith Flammel) is not perfected in less then Five Months; and the Colours of the Compound are dark, obscure, waterish, and at length black like Pitch; in which blackness the Body is rotted into Atoms; which intire blackness, and height of corruption lasts but 2 or 3 days; and therefore saith Ripley in his Epistle, the third day he shall arise; the same saith Dastin in his Rosary, where he allows four days for Putrefaction: The same saith Efferarius the Monk in his intire Treatise published with Dastin; However, the whole time of blackness, in coming, continuing, and going away, is 150 days, although the Sun begins to appear in 130 days, if you work aright. This I have added for the sake of many who expect black of the blackest in 40 or 50 dayes, mistaking Flammel herein; who saith, the colour must be black of the blackest, and like to the colour of the Dragons in 40 days, which Dragons were blackish, blewish, and yellowish,

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lowish, which colours shew that the Matter begins to rot into Atoms; which rottenness is not perfected in less than 150 days. (so as to let the *Sun* appear with its Rays;) First in a small Circle of Heir of a whitish Citrine; which increaseth, and changeth hue day by day, till whiteness be fully compleated.

Position VII.

The East denoting Whiteness, is the beginning of the Stones Altitude.

THence by Colours many into the East ascend, &c. In the Work are three Dimensions; Altitude, Latitude, and Profundity: The Altitude is the Perfection of the Bodies which is Inchoate in Whiteness, and compleat in Redness. The Profundity is the first Matter into which they are resolved; For Multiplication and the Latitude is the means through which it passeth from its Perfection to be abased; and from its abasement to its Glorification.

In this passage are infinite gay colours like

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like unto those as appeared before Blackness, but more glorious; For note, the Stone hath but three colours, Black, White and Red: In the first when compleated, it stays three, or four days at most; in the second as long; in the last it reposeth it self for ever, between these Periods as the Matter is moister or dryer, purer or impurer, many intermediate colours appear, more then can be numbred; But Two, (*viz.*) Green and Yellow, are of long continuance, before the White and the Red: But many colours appear between the beginning of that Work, and the first colour of Blackness: And although several colours appear, yet are they dark, foggy, and foul coloured; by which it appears, that Blackness is the predominant, which for a space will appear like the *Ægyptian darkness*, and is much about the same continuance: so between Blackness and the White, although infinite colours appear; yet the *Basis* of them being Whiteness, they are bright, and very glorious, which being only transient, pass, and go, and others come in their place, until the White be perfected.

B 4

Position

Position VIII.

The South or Redness is the complement of this Mastery.

OF this course in the South the Sun maketh Consummation. After the White, the Fire being continued, the Compound will become Azure, Gray, and then Citrine, which will last a long time; and at last end in a bloody Redness.

Position IX.

He that supposeth his Work ended when the Stone is brought to its redness, is mistaken.

BUt yet again Two times turn about thy Wheel, &c. The Stone being by constant and long Decoction brought to this pass; he who thinketh the race quite run, reckons without his Host, and must reckon again; It is Medicine of the first Order, and must be brought to the third Order by Imbibitions and Cibation, which is a second turning round the Wheel; and by Ferment-

Fermentation, which is a third turning round the Wheel, and brings the Medicine to the third Order, and makes it then fit for Projection, which at first it is not; For till the Medicine will flow like Wax, it cannot enter *Mercury* before its flight; but the Powder as it is made at first, is like Grains or Atoms, and is congealed in a far greater heat, then will make it to fume, yet it abides in its form of Dust or Powder, which must be otherwise before it be fitted for Projection; therefore the Stone tingeth *Mercury* into a Metalline Mass in the twinkling of an eye, as our Author saith in his Preface, even as the *Basilisk* kills by sight: But the Red *Sulphur* converteth *Mercury* by a digestion of time into its own Nature, (*viz.*) Powder, if it be joyn'd in a due proportion, and digested in a due heat: Therefore saith our Author, if you give it too much, it must have a Vomit, or it will be sick too long, but the Stone will never part with any *Mercury* that is joyned to it in heat; our *Sulphur* then is a Royal Infant, which doth both hunger and thirst; and if you can but be a Nurse to it as you ought, it will repay

repay both your Pains and cost : Leave not then where you should begin ; but go on till you bring it to the third Order, which *Reymond* calls his Oyls and Unguents ; and so our Author likewise.

Three Properties there are in which the White and Red *Sulphurs* of the first Order, differ from those of the third Order.

One flows as easily as any Wax in heat, or on a hot Metal : the other in a strong heat abides a Powder.

The one is like to Glass, brittle, ponderous and shining ; the other a powder like to Atoms.

The one enters *Mercury* like an Oyl, and Coagulates it in an instant : the other drinks up *Mercury* only, as the Calx of a Metal would do, but will not retain it, if the Fire be increased strong, nor turn it into Metal ; but if the heat and proportion be both as they ought, by a digestion of Time, it turns it into its own Nature : And so, (as *Ripley* saith truly,) you may Multiply both White and Red with *Mercury* ; That if at first you had not enough to fill a spoon, yet in short time you may be

be stored for your whole life, were it ten times as long as it is like to be.

Position X.

Our Stone must have a Specification to Metals before it will Project.

Our Red Man teyneth not until he teyned be, &c. *Our Red Man* or King must be teyned by Ferment, before it will tinge imperfect Metals : the Ferments are only *Sol* and *Luna*, the Proportion a fourth part to the Compound let the *Sulphurs* be, and three parts of *Sol* or *Luna* according as the *Sulphur* is : or four parts *Sol* and *Luna*, and the *Sulphur* a fifth part ; then with *Mercury* digest and putrifie your Ferment, and congeal it, and again Ferment it, till it flow like Wax or Oyl ; then will that Oyl fix *Mercury*, and turn any Metal into Perfection ; which you may then Multiply at your pleasure, or you may multiply it before Fermentation : Then take the perfect Stone for your Body, and mix him with the White Wife in proportion as at first, and add the Spirit of Life,

as

as at first, and digest it till it pass the three colours, Black, White, and Red.

Thus doth our Author conclude his Erroneous Experiments also : *I never saw true work but one*, saith he. One he did, but it was after infinite Errours, and other work no Philosopher ever yet saw, which he briefly describes.

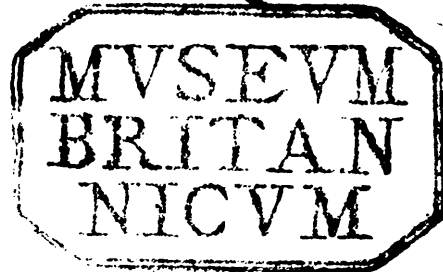
Remember Man the most Noble Creature, &c. that is Gold; It is an error to write it, (Remember that Man is the most Noble Creature of Earthly Composition;) For Man is not of Earthly Composition, but Stones, Metals, and Clays, &c. are. Now because we seek the Noblest of Creatures of Earthly Composition, we must be so wise as to take it for our Principle : For as he saith else-where; *as Fire of burning the Principle is, so the Principle of Gilding is Gold I wis*. In this noblest Creature he saith, are the four Elements proportioned by nature, which makes it incombustible, for were any predominant, it would not abide; but as *Trevisan* saith, the Anatomical proportioning the Elements in a metalline matter, is the very form of Gold: or that rather which gives it its form. He adds

adds a natural Mercuriality, which costeth right nought; that is a pure, sincere Mineral Water: without adulteration, not Artificial out of *Saturn*, *Jupiter*, &c. But natural not a dear *Mercury*: but that which is common and cheap. He adds one of his *Minera's* by Art is brought, that is our green *Lyon*, for with our first Menstrue, we Calcine only perfect bodies; but none which are unclean, except one, which is usually call'd by Philosophers the *Lyon-Green*, into this the clearness of the Sun, or of the Moon, secretly descends: that is, by this the Mercuriality, or profundity of the Sun and Moon are manifested by exuberation, but is hidden from sight a long time; till after putrefaction, it exuberates and appears openly, bleeding and changing colours, and at first being cloathed in a glorious Green: of which saith the Rosary, O happy Greenness, without which nothing can spring? This exuberate-*Mercury* is our hidden Stone, that is, Potentially, for when that appears; repugnant natures are tyed to Unity, that is our *Green-Lyon*, or *Minera*, or vegetable humidity, or Mercuriality

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lity natural, which costeth right naught, or our first Menstrue, and the noblest Creature of Earthly composition, which is either the Sun, or Moon, but especially the Sun: In each of which the Mercuriality is invisible, and appears not to sight; but by effect, that is, in the quality of clearness, with Whiteness in one, and with redness in the other, these three being United, the *Mercury* of the Sun exuberates and appears at first green, then is the Eclipse near, and the Northern progress, the process after all this is short; this one thing putrifies, then wash him in his own broth, till he become White, then Ferment him wisely; there is the beginning, middle and end. *Glory be to God.*

F I N I S.



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